لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Nabuwwat 1355 — November 1976

ACTING EDITOR
NUR-UD-DIN MUNEER

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
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Tahrik-i-Jadid, Rabwah, Pakistan

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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1. Pakistan, and Ceylon ... Rs. 15
2. England and other sterling areas ... £ 3.
3. U.S.A. and other dollar areas ... $ 7.00

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXI NOVEMBER 1976—NABUWWAT 1355 No 11

THE PROMISED MESSIAH ON REVELATION

The Promised Messiah has discussed at length the nature and kinds of revelation in his book Haqiqatul Wahi (Urdu) which was first published in 1907. As a proof of the authenticity of the phenomenon of revelation and of the truth of his own divine commission, he has supplemented it with an account of some 208 prophecies contained in his revelations which had already seen their fulfilment.

Ih the following pages we are giving an English translation of that portion of Haqiqatul Wahi in which he has described the kind of revelation which God almighty had vouchsafed to him. At the end an account is given of two of his prophecies which have already been fulfilled. These should serve examples. To know more about his

prophecies and their fulfilment, the reader should consult his original book, Haqiqatul Wahi, also Invitation To Ahmadiyyat, published by Vakiluttabshir, Tahrik-i-Jadid, Rabwah. (Ed.)

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God Almighty is aware—and He is a better witness of everything—that what was given to me in His way, first of all, was a right disposition, that is to say, a heart whose real attachment was with the Powerful and glorious God to the exclusion of everything else. I was a young man sometime, and now I am old, but at no stage of my life, had I found that I had had my real attachment with anyone but the God of Might and Glory, and, I feel that it was as if for me that the poet, Rumi had framed the couplets :

من ز هر جمعیتے نالاں شدم - جفت خوشحالاں و بدحالاں شدم

هر کسے ز ظن خود شد یار من - و از درون من نجت اسرار من

"I was fed up with all societies,
I associated with the rich and the destitute,
Everyone imagined himself to be a friend of mine,
But was unable to find out my secrets from within myself".

Almighty God has not withheld from me any favour ; He has bestowed upon me favours and comforts in such a high degree that my heart and tongue are quite incapable of thanking Him. Nevertheless, God has given me a nature, such that I have always remained detached from the transitory pleasures of the world. My heart was not empty of the warmth of love which one should have for God of Powerand Glory even in the days when I was a new traveller in this world and was only a little removed from the period of majority. On account of this warmth of love, I have never been able to reconcile myself to a faith, doctrines of which were against the greatness of Almighty God or against Divine Unity, or whose beliefs were an affront to the Divine Being. This is why I had

no liking for the Christian religion, for therein, at every step, the Powerful and Glorious God has been treated with indignity. A weak human, who could not help his own self, is taken for God and is considered to be the Creator of the heavens and the earth. No one can impute any indiginity to a worldly kingdom which is transitory ; why, then, so many affronts have been held up to the real and true Kingdom of God Almighty. The God of the Christians was put in prison, was whipped, spat at in the face, and, eventually, according to them, an accursed death was his lot, without which he was unable to bring salvation to his worshippers.* Can such a feeble God be relied upon ? Does God too die like mortal man ? Not to say of the attempt made on his life, the Jews made dirty imputations against not only Jesus's own purity but also against the chastity of his mother. And yet this this God was not able to do anything to establish by powerful miracles that he was free from blame, for no one can

* The suggestion that Jesus was reconciled with his accursed death is refuted by the fact that Jesus prayed and wept in the garden beseeching that the cup pass from him. Again, as he was put on the Cross, he cried : ایلی ایلی لما سبقتنی i.e. "My Lord ! My Lord ! Why hast thou forsaken me ?". If he was agreeable to death on the Cross, why did he pray these prayers ? The idea that death on the Cross was a merciful act of God for the benefit of His Creatures, or that God was pleased to enact such a death so that mankind should get its salvation through the blood of Jesus, such an idea can be refuted by the observation that if really God's mercy was outpouring on that day, why was there such a severe earthquake that the veil of the temple was rent in twain ? Why was there a severe storm, and why was the sun darkened ? All this shows that God was rather very angry at Jesus' crucifixion, and, for this God pursued the Jews for forty years, involving them in punishments of many kinds, being punished first with a deadly plague, and later, many of them being killed by Titus of Rome.

reasonably put forward the suggestion that a man who himself had died the death of a harried and persecuted man, who was not in the least able to punish the Jews, should be accepted as a God. To say that he deliberately suffered crucifixion so that sins of his followers be washed away nothing can be more absurd than this. He who wept and prayed all night in the garden in order to save his life, whose prayer was not accepted, and who was so overborne by excitement that when he was put on the cross, he called out ایلی ایلی لما سبقتنی which shows that he called out to his God by the word "God"; who, in extreme restlessness, forgot to call him by the word "Father". Can anyone imagine that he willingly gave up his ghost? Who can reconcile this contradictory statement of the Christians that on the one hand Jesus is called God, and, on the other that very God weeps and prays before some other God? When all the three gods were present within Jesus who was a combination of them all, who was it to whom he addressed his prayer in tears? This shows that according to the Christians, there is another powerful God, besides these three, who rules them, and before whom, these three had to weep.

Again, even the object for which this suicide was undergone, was not attained.* The object was to restrain his follow-

* It is a matter for regret that some of the Muslim sects of early three centuries came to believe as if Jesus, having escaped the Cross, went up alive to the heavens, and is still there in his his earthly body; death had not touched him. These Muslims thus unknowingly gave great help to the christian doctrines. It is then said that the Qurán nowhere mentions anything about Jesu's death, whereas, in many contexts of the Quran, there is a clear mention of his death, as, for instance, the verse فلما توفیتنی (i.e. "When Thou didst cause me to die"); speaks clearly of his death. Again, it is said that the verse: وما قتلوه و ما صلبوه (i.e. "They neither killed him nor crucified

ers from a sinful life, to redeem them from love of and greed for, the world. But the result was otherwise. Before this suicide, the followers of Jesus were inclined towards God to some little extent, but, subsequently, with the increasing stress upon the event of suicide and the doctrine of Atonement, greed and desire, drinking, gambling, lustful gazing and immoral relationships have been on the increase among the Christian people as if there was a sudden collapse of a dam built across a ferocious and fast flowing river resulting in the destruction of all the villages and land in the surrounding area. It ought to be noted that it is no credit merely to be free from sin. Insects, animals, or birds do not sin. Can we say that they have reached up to God. The question is, what atonement was made by Jesus for the achievement of high spiritual excellence? Man needs two things for reaching up to God; (1) that he should shun evil and (2) do good works. To abandon evil is not by itself any credit. So, the fact is, that even since man was created, his nature has had within it two things, on one side evil emotions incline him towards sin, on the other, the fire of Divine Love, concealed within human nature, burns up the refuse of sin, just as real fire burns up real refuse. But flaring up of this spiritual fire, which burns up sin, is dependent upon realization of the Divine Being, for love or infatuation about anything is bound up with knowledge of such thing. You cannot love a thing of whose beauty or excellence you know nothing. So, realisation of the excellence and beauty of the Mighty and Glorious God evokes love

him") implies that Jesus is alive. One cannot help crying over such an appreciation of this verse. Does not a man suffer death who is not crucified? I have repeatedly stated that the Holy Quran negatives death by crucifixion and refers to "exaltation" of Jesus, not with a view to affirm his being alive, but rather to prove that Jesus did not die an accrused death; his exaltation, like all believers, was spiritual. The object was to contradict the jews, for they denied his exaltation.

for the Divine Being. It is with the Fire of Love that sins are burnt down. But it is a divine custom that such realisation is achieved by the common people through the agency of the Prophets. The ordinary people obtain their light from the light of the Prophets, whatever they gain, they gain from following in their footstes.

But, alas! in Christianity, the door of divine realisation is closed. For communion with God has been sealed up and heavenly signs are no longer possible. How then, can realisation of the ever fresh kind be obtained? You have only fables and stories to lick with the tongue. What will a man of intellect do with a faith whose God itself is table and incapacitated, resting wholly on stories and fables.

Likewise, the Hindu religion, of which the Arya sect is a branch, has totally fallen away from Truth. According to them, every particle of this universe exists from eternity, without there being a creator of it. Thus, the Hindus do not believe in a God without whom nothing ever came into existence, and without whom nothing can continue to exist. Then, they say, that their god cannot forgive anyone's sins, which means that in moral qualities he is for below even human beings. We can forgive those who do any wrong against us; we find that we have the ability to forgive with pleasure anyone's wrong who sincerely admits his fault, who is extremely sorry for his wrongful act, and who makes a change for the future, repenting in our presence with humility and humbleness of heart. By thus forgiving others, feel an inward joy. How is it, then, that this fine quality of forgiveness is not present in the *Parmesher* who claims to be God, whose creatures are sinners, and the inclination to sin proceeds from Him? He is not pleased until He has punished a sin with punishment extending over millions of years! How can anyone attain salvation under such a good; how can anyone make any spiritual advance?

In short, I find, after minute observation, that both these faith are against Truth. I cannot set out here all the hurdles,

and lack of optimisim, which is to be found in one's way to God in these religions. I only state briefly that the God, Who is sought after by clean souls, by meeting Whom a man can meet with true salvation in this very life, and can have doors of Divine Light opened upto him, full realisation of Whom can give birth to a full measures of Love—these two religions do not guide one to such a God, but rather bring about one's spiritual ruin. There are like them other religions in the world, none of which leads to the one God with Whom there is no associate; they leave the seeker in darkness.

These are all the religions which I have studied with deep reflection over a long period of my life. I have pondered over their doctrines with extreme honesty of purpose and deligence, but I found all of them remote from, and without, Truth. But the blessed faith, called Islam—this is the religion which takes one to God; this is the only religion which fulfils the pure demands of human nature. Evidently, man by nature desires perfection in all matters. Therefore, as man has been created for the perpetual service of God Almighty, he cannot reconcile himself to a few absurd stories in his endeavour to recognise God, Whose recognition is his salvation. He does not wish to remain blind, but desires to gain full knowledge about the perfect attribues of God Almighty, in other words, to have a view of Him. This desire of his can be fulfilled only in Islam. This desire, in some people, has gone into hiding under the covering of selfish emotions; those who desire pleasures of the world, who love temporal interests, who are very much behind a veil, have no care for God, nor are they desirous of union with Him, for they are prostrate before the idol of worldly goods. But there is not the least doubt that a man who has freed himself from this idol, who is desirous of an enduring and true pleasure, cannot be happy with a religion which is only fables and stories. He cannot derive any satisfaction from it. Such a man will find his satisfaction only in Islam. The God of Islam does not close the door of His bounty against anyone. He, rather, is beckon-

ing with both hands, "Come to me." For those who hasten towards Him with the maximum of exertion, the door is opended.

So, by God's grace only and not by reason of any quality of my own, I have had a full share of the favour bestowed before me upon bygone prophets, messengers, and the elect ones of God's. And it would have been impossible for me to have this favour if I had not walked in the foot steps of my Chief and Master, the pride of the Prophets, the Best of all, Hazrat Mohammad, the Chosen one, (may peace and the blessings of God be upon him). Whatever I have gained I have gained from walking behind him. And I am aware by my own true and full knowledge that a man cannot reach up to God without following this Prophet (may peace and the blessings of God be upon him), nor can he have any share of complete God realization. I wish also to state here—what it is that first of all takes shape in one's heart after one has truly and completely followed the examples of the Holy prophet, (on whom be peace and the blessings of God?) Let it be remembered that it is a heart at peace, that is to say, love of the world flies away from the heart, and the heart yearns for an eternal and never declining pleasure. After it, a clear and full measure of Divine Love is attained by reason of this heart-at-peace. All these favours are gained as a heritage by following the Holy Prophet (peace and the blessings of God be upon him), for God Himself has said :

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قل ان كنتم تحبون الله فاتبعونى يحببكم الله

that is to say, "Tell them, if You love God, come follow me so that God to should love you". One-sided love is an entirely false idea—it is nonsense. If a man truly loves God, God too will love him. It is then that "acceptance" for such a man is spread on the face of the earth ; feelings of true love for him are placed in the hearts of thousands. He is given a certain power to absorb Light which always remains with him. When a man truly loves God and elects Him above everyone else, when his heart becomes devoid of any feelings for the greatness or

high station of all things besides God when he considers everyone worse than even a dead worm, then, God who can see his heart, descends upon him with a heavy manifestation, just as the sun is reflected completely in a bright mirror placed in front of it, so that it can be said, in a metaphorical or unreal sense, that the very sun which is in the heavens is inside the mirror, so does God descend upon such a one's heart, making it His Throne. That is the reality for which man has been created. The description in the earlier Books, of perfect and true servants of God, embodied in the expression "Sons of God", does not import that they are really the sons of God, for this is heresy, God being without any son or daughter. It means, rather, that in the clear mirror of these perfect and true servants of the Lord, God had descended by way of a reflection. A man's reflection in the mirror is in a metaphorical sense his "son", for,just as a son is born of father, so a reflection is born of a real object. When, therefore, Divine manifestations are reflected in anyone's heart which is ultra-clear having in it no turbidity, then, that reflection, in a metaphorical sense, becomes as it were, a "Son" for the real manifestation That is the basis of the observation in the Torah: Jacob is my son, rather, my first born. Jesus, son of Mary has been called "Son" in the Gospels. Had the Christian people taken this stand that in the Books of God, Abraham, Isaac, Ishmael, Joseph, Jacob, Moses, David, and Solomon etc. have been called, by way of a metaphor, the "sons of God", and so is Jesus, then, there would have been no objection against them, for, if these prophets have been spoken of as sons, in a metaphorical sense in Books of earlier prophets, our Holy Prophet, may peace and the blessings of God be upon him, has been called "God"! But the truth is, neither are all these prophets sons, nor is the Holy Prophet "God". These are metaphors expressing love. There are many such expressions in the Word of God. When a man becomes engrossed in love of God so much that he loses his own individuality, it is then that such expressions are employed, for, in that state, their individuality does not intervene between them. God has said :

قل یعبادی الذین اسرفوا علی انفسهم لاتقنطوا من رحمة الله
ان الله یغفر الذنوب جمیعا

i.e., "Say to these people, Do not despair of God's mercy, He will remit all sins". You will notice, instead of saying یا عباد الله (i.e. "O servants of God"!), what has been said here is یا عبادی (i.e. "O my servants"!), Whereas they were the servants of God not of the Holy Prophet. But this was said by way of a methaphor.

Likewise it has been said :

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ان الذین یبایعونک انما یبایعون الله یدالله فوق ایدیهم

i.e. "Those who declare their allegiance to thee, do so, really to God ; it is the Hand of God which is above their hands." It will be seen that in these verses, the hand of the Holy Prophet is declared to be the hand of God, but obviously, his hand was not the hand of God.

Again, in another context, it is said :

فاذکروا الله کذکرکم آباؤکم او اشد ذکرا

i.e., "So, you should remember God as you remember your fathers, or even more than that." Here, God has been likened to a father, and the metaphor is only to the extent of the likeness. Likewise, a saying of the Jews has been set forth by God in the Holy Quran by way of a narration by the Jews, and the saying is :

نحن ابناء الله و احباءه

"We are the sons and the beloved of God". Here, God has not made any refutation of the word "sons" ; He has not pointed out to them that they were uttering something heretical. What God said was, "if you are the beloved of God, why does He punish you ? Nothing is said about their being the "sons". This shows that in Jewish scriptures, the beloved of God are also referred to as "sons".

Now, my object in setting out this discourse is that there is a condition precedent to God's is that there is a condition precedent to God's being in love with anyone, and that is this, that such a one is ready to follow in the footsteps of the Holy

Prophet, (may peace and the blessings of God be upon him.)* Accordingly, it is my personal experience that walking sincerely in the footsteps of the Holy Prophet, (may peace and the blessings of God be upon him) and bearing love for him, eventually makes one the beloved of God, in this wise, that He Himself produces in his heart a burning desire for the love of God. Then, such a one, withdraws himself from everything, and inclines towards God; his love and fondness ultimately is dedicated to God alone. A special manifestation of Divine love focuses itself on him, and having imparted to him full colour of Divine Love draws him up towards itself with a strong force. He, then, conquers his worldly emotions; extraordinary acts of God; in the shape of Signs, are manifested in all manner and aspect to support and succour him.

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This is an example, cited by me, of endeavour, or of spiritual effort of a person in walking upon the way of God, but there are those whose spiritual rank has not been obtained through endeavour or effort of any kind. In their case, there very make, while they are in the mother's womb, is such that by nature, without any endeavour or effort on their part, they love God, and, with His Messenger, the Holy Prophet Muhammad the chosen one, (may peace and the blessings of God be upon him,) they forge a spiritual connection, such that a greater relationship than that it is not possible to conceive. As time passes, that inner fire of the passionate Love of God, increases in intensity, and, along with this, the fire of love of the Prophet also progresses. In all this, God is their Protector and

*If anyone were to say that the object is to perform good actions, where is the necessity of walking in anyone's footsteps for obtaining salvation or approval of God, the answer is that being able to perform good actions depends upon the enabling grace of God, Almighty. So, God, in His great wisdom in having appointed one as the Leader and Messenger, and commanded obedience should be rendered to him, whosoever, having received the command, does not go after him, is not given the ability to perform good actions.

Supporter. When this fire of passion and love attains its maximum fierceness, then, they wish, in great restlessness of spirit, and in pain, for God's glory to manifest itself on the earth. All their pleasure and their only desire is centered in this, it is then that God's Signs appear in the earth for them. God does not manifest great signs, He does not make any great prophecies about the future, except for those who are engrossed in bearing passionate love for God Almighty, who are desirous of His unity and Glory as He is desirous of them Himself. The disclosure of the special secrets of the Divine Being is reserved only for them. Things unseen are laid bare to them with the utmost of clarity. This special honour is not bestowed on anyone else.

Perhaps, a simple-minded person might imagine that some ordinary people sometime experience true dreams. Some men or women, see that a male or female child is born to someone and it is born accordingly. They see someone dead, and such a one in fact dies, or, they see other such insignificant happenings, and these come to pass. To this suspicion I have already made an answer; these experiences are not of any worth. They are not conditioned by any goodness of conduct. Many an evil natured or bad charactered persons experience such dreams regarding themselves or regarding others. Matters unseen of a special kind, however, are reserved for the chosen servants of God. These people, in their inspirations and dreams, can be distinguished from ordinarypersons, in four respects; one, that most of their disclosures are ultra-clear; they are rarely doubtful, while discloures of other people are turbid and doubtful—it is seldom that one of them is clear Secondly, they are, incomparison with the general run of people, so frequent, that if a comparison is made, there is a marked difference like that between the wealth of a king and the belongings of a beggar. Thirdly, they bring forth weighty signs such that no one can produce their parallel. Fourthly their signs posses the index and proof of Divine acceptance; effects of the love and support of the True Beloved are visible in them, end it can be clearly seen that by these signs, God wishes to make

manifest to the world the honour and proximity of these accepted-ones, and wants to set their dignity and respect in the hearts of people. But all this is not to be found in those whose connection is not perfect. The truth of some of their inspirations or dreams is rather a trial for them, for this arouses pride in their hearts, and they persist with this pride. They give rise to hostility against the root which is the cause of greenness of the branch. O Branch! granted that thou art green, that thou hast flowers and fruit, but do not separate thyself from the root, for thou wilt thereby become dry and be deprived of all blessings, for thou art only a part not the whole; whatever thou hast is not thine, but the bounty of the root.*

*It is worth noting that when a prophet or a messenger, having been appointed in the heavens as such, appears, then by the blessedness of that prophet, a Light consistently with the degree of individual capacities, generally decends from the heavens, and diffusion of spiritual phenomena take place. Then, everyone's power to see dreams is reinforced, and those having a capacity for inspiration, are vouchsafed inspirations. Spiritual sense develops further. Just as, when there is rainfall every part of ground shares in the rainwater, so, the same thing happens, when, by the advent of a Messenger, there ushers in the time of a spiritual spring. Then, the cause which leads to all those blessings really is that Messenger. And all the dreams and inspirations of people issue forth in reality through the door which is the prophet, for, with him, a change comes over the world; a Light descends generally from the heavens, of which everyone, according to his capacity, takes a share. This Light becomes the cause of dreams and inspirations. An ignorant person will suppose, this was due to his own efforts, whereas, this fountain of inspirations and dreams is opened up for the world by the blessedness of the prophet. His time is the time of the "Night of power" in which angels descend, as the Divine declaration is: تنزل الملائكة و الروح فيها باذن ربهم من كل امر سلام i.e. "therein descend angels and the spirit by the command of their Lord—with every matter. It is all peace" (97 : 5, 6). That is the law of nature ever since God created the world.

And, now, according to the verse و اما بنعمة ربک فحدث (i.e. and the bounty of thy Lord proclaim'), I sav this about myself that God Almighty, by admitting me to the third category, has bestowed upon me a favour, which is not due to any effort of mine, but which was gifted to me in mother's womb. He has manifested in my support signs which, if I count them all one by one, starting from to-day the 16th July, 1906, I swear by God, number more than even three lakh. If anyone will not believe my oath, I can produce proof for him. Some of these signs are such as relate to my safety from the evil designs of foes, in all situations, fulfilment of His promise. Some relate to fiul-filment of my needs, on every occasion, in accordance with His pro-mise. Some relate to my defamers being disgraced and dishonoured by God in accordance with His promise : انی مهین من اراد اهانتک (i.e. Surely I will bring disgrace for him who intends to insult thee). Some relate to my being given a victory in accordance with His prophecy over those who have started law cases against me. Some relate to the long period of my divine ministry, for since the creation of the world, no false claimant has had respite of that length. Some relate to the conditions prevailing in my Age, that is to say, the need of the time warrants the coming of a spiritual leader. Some relate to the prayers I have prayed for my friends which have been granted. Some relate to the effect my adverse prayers had on my wicked foes. Some relate to cures of patients from serious diseases with my prayer—the cure having been predicted. Some relate to widespread happenings in earth and heaven brought about by God for me and in support of the genuineness of my claim. Some relate to verification of my claim by visions seen by saints and holy men of high distinction who saw the Holy Prophet, (may peace and the blessing of God be upon him,) in their dreams, for example, the Saint presiding over the shrine called *Saaib-al-Alm* of Sind, whose followers number about ten million, and Khawaja Ghulam Farid of *Chachran*. Some signs relate to the bearing of allegiance to me by thousands of people who were guided by their dreams that I was a true claimant or

that I was from God. Some joined my fold by making a declaration of allegience as a result of seeing the Holy Prophet in dreams and by being told by him that the world's end was near and that I was the last Vicegrent of God and the Promised Messiah. Some signs relate to my being named and predicted to be the Promised Messiah before my birth or before my having attained of majority, by some persons of importance, as, for example, the Saint Niamat-ullah Wali, and Mian Ghulab Shah of Jamalpur, Distt. Ludhiana. Some signs are such that their scope extends to all nations, to all countries, and over all time, and this is a chain of spiritual challenges, many examples of which have been witnessed by the world. (*English Translation by Qazi Abdul Hamid*)

Prophecy Great World War of 1914-18

This prophecy of the Promised Messiah, is one out of many which proved to the whole world that the dominion of God extends over the hearts and minds of rulers and leaders, as it extends over common men and women, and that man, proud and powerful though he be, is as much constrained to obey God as any of His other creatures. This prophecy was published in 1905. The prophecy foretold the Great war of 1914-18 which shook Europe and perplexed the peoples of the world. It swept common men and women off their bearings and its ill-effects survive to this day.

The prophecy apparently speaks of an earthquake but the description of this earthquake indicates that it was to be a world-wide claimity resembling an earthquake. Other revelations on the subject also indicated a calamity other than an earthquake.

The following revelations contain the prophecy.

تازہ نشان ۔ تازہ نشان کا دھکہ

"A fresh sign. Shock of a fresh sign."

زلزلة الساعة ۔ قوا انفسكم ۔ نزلت لك ۔ لك نرى آيات ونهدم ما يعمرون ۔ قل عندى شهادة من الله فهل انتم مومنون ۔ كففت عن بنى اسرائيل ۔ ان فرعون و هامان و جنودهما كانوا خاطئين ۔

"An earthquake resembling the Doomsday. Save your lives. I descended for you sake. We will show many Signs for your sake. We will destroy whatever the world is building. Say, 'I have God as my witness—will ye believe ?' I have saved Israel fromdetriment. The Pharoah and Haman, the armies of both, are in the wrong."

فتح نمایاں ـ ہماری فتح

"Victory resplendent. Our victory."

انی مع الافواج آتیك بغتة ـ

"I will come to thee with the armies and will come suddenly."

(This revlation has been repeated again and again).

پہاڑ گرا اور زلزلہ آیا ـ آتش فشاں

"A mountain feil; and came an earthquake ! A Volcano !"

مصالح العرب ، مسیر العرب

"Avenues useful for Arabs. Arabs set out from their home."

عفت الدیار کذکری ، اریك زلزلة الساعة ـ یریکم الله

زلزلة الساعة ـ لمن الملك الیوم لله الواحد القهار

"Houses will disappear even as all thought of Me has disappeared. You will see the earthquake of the appointed day. Allah will show you the earthquake of the appointed day. Dominion on that day will be for the One, Relentless God."

The "earthquake" of the prophecy was also described by the Promised Messiah in some detail in an Urdu poem. According to this poem :

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'The earthquake was to bring destruction to human beings, villages and fields. A man caught naked will not have time to dress. The earthquake will entail special hardship for travellers. Many will stray far from appointed routes to escape the terrors of the earthquake. Depressions will be produced in the earth. Streams of blood will flow. Streams of water running down-hill will become red with blood. The calamity will involve the whole world. All men, great and small, all governments will break under

its impact. Especially will the Czar be reduced to a state of misery. Even birds will suffer. They will lose their senses and forget their sweet song.'

The Promised Messiah had other revlations on the subject. One was 'Boats sail that their may be duels' another 'Raise the anchor.' Hazrat also wrote that all this was to happen in about sixteen years time. An earlier revelation appointed the calamity to take place in his life-time. Then he was taught a prayer, O God, do not let me see this earthquake.'

So, the Great war took place within sixteen year of the publication of the propecy, but not in his life time.

The prophecy speaks of an 'earthquake,' but not in its literal sense; a world clamity of some kind, to wit, a world war. Those who may not see this at once, should ponder over the following reasons:

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(1) The word earthquake is often used for war, for a great clamity. We have examples of this Holy Quran. Thus:

اذ جاءو كم من فوقكم و من اسفل منكم واذ زاغت
الابصار وبلغت القلوب الحناجر وتظنون بالله الظنونا
هنالك ابتلى المؤمنون و زلزلوا زلزالا شديداً ـ

"When they came upon you from above you, and from below you, and when *your* eyes became distracted and *your* hearts reached to the throats and you thought *diveres* thoughts about Allah, there and then. But the believers were *sorely* tried and they were shaken with a violent shaking."
(Al-Ahzab 11, 12)

The 'shaking' in these verses, the English for the Arabic *Zilzal*, should ordinarily mean an earthquake. But here it means war. The word is capable of such meaning and the Holy Quran has used it in this sense. Therefore, where a context permits we can take 'earthquake' to mean some other clamity. 'Earthquake' can be a metaphor.

(2) When the Promised Messiah published this prophecy, he appended to it a note which said:

"It is possible, the description relates not to a literal earthquake but to some other calamity, grave enough to remind us of the Day of Judgment and unusal enough not to have been known before. This clamity may bring destruction to both life and property.' (Barahin-i-Ahmadiyy, Vol. V, p. 120)

This clearly shows the that the Promisd Messiah's prophetic description is not necessarily the description of an earthquake. It could be a calamity different from the conventional earthquake. When he published the prophecy, his critics insisted on taking 'earthquake' of the prophecy for a common earthquake. They asked him not to let 'earthquake' mean anything else. But he said again and again that in the revelations several different metaphors had been used. He could not, therefore, take the descriptions to mean any one thing. The grandeur of the prophecy lay in the many signs which it foretold, and the foretelling of which does not lie in the power of man. The prophecy laid down a time limit. It also said that the events it foretold had not been seen before in the history of man.

(3) The words used in the prophecy themselves make it clear that a literal earthquake could not be meant; instead, probably a calamity of some other kind:

(*i*) The prophecy says the earthquake will come over the whole world. But everybody knows that earthquakes never involve the whole world. They come only over parts of the world.

(*ii*) The prophecy says the calamity will prove very hard on travellers who will lose their way and stray far from their routes. But earthquakes do not trouble travellers. They trouble those staving in housse, in big cities. A calamity which can trouble travellers only be war. When war starts, travellers cannot follow their normal routes. They have to give them up and adopt devious difficult routes instead.

(*iii*) The prophecy points to the ill-effects of the clamity on farms and fields, etc., but earthquakes have no

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ill effects, on farms and fields which are destroyed only by war, Shelling from both sides destroys them. Sometimes "scorched-earth" policy destroys them.

(*iv*) The prophecy points to the ill-effects of the calamity on birds; they were to lose their 'senses' and their 'songs'. An ordinary earthquake can have no such effects. The vibrations last for a time. If birds sitting on a tree or a building fly into the air, they experience no ill-effects whatever. A modern war, however, is very hard on birds. Day and night bombing and the destruction of trees makes birds' life impossible. They either die or have a miserable time.

(*v*) The prophecy contains the revelation: 'I have saved Israel from detriment.' This indicates that the clamity was to result in some advantage for the Jews. Such a thing can have no connection with an ordinary earthquake. (I will explain below the meanihg of this part of the prophecy; and I will show that this prophecy is also contained in the Holy Quran).

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(*vi*) The prophecy points to war because speaking aprently of an earthquake, it goes on to say that the Pharoah and Haman and their hosts are in the wrong. This is evident reference to the German Kaiser who thought himself God or at least Deputy of God, just as the Pharoah of Mosses thought he was 'God of his people and Mighty.' Haman in the revelation means the Kaiser's ally, the king of Austria, who had little will or personality of his own and who rendered perfect obedience to the German war lord. If the prophecy meant a literal earthquake, the words 'Verily Pharoah and Haman and their hosts are in the wrong' would have little or no meaning.

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(*vii*) The revelations mention the repeated promise, 'I will come suddenly with my armies.' This also points to war rather than earthquake. The revelations speak of a volcano, the bursting of which will entail advantages for the Arab peoples who will also dare out of their homes. The description cannot apply to an ordinary earthquake. A volcano can only mean the violent expression of political discontent which may be precipitated by some passing event. Some such event was to stimulate the Arabs into some large action by which they were to turn events in their favour.

(*viii*) The revelations assert that on that day, God Almighty will be the Universal King. This description also indicates a war in which powerful States were to be involved against one another. The great powers, according to the prophecy, were to become weak. The Dominion of God was to be reasserted by powerful Signs.

(*ix*) One revelation says, 'A mountain fell and came an earthquake.' Even school children know that earthquakes are not the result of fallin mountains. In fact, it is the other way about. Mountains may fall as the result of earthquakes. This also shows that the prophecy does not apply to an ordinary earthquake, but is a metaphorical description of some other large calamity involving the nations of the world in mutual warfare.

(4) The fourth reason, why the earthquake of the prophecy did not mean an earthquake necessarily but some other calamity, is that other revelations of the Promised Messiah received at about the same time point to a great war. One revelation says, 'Raise the anchor.' This points to the entry of different nations into naval encounters against one another. The command, 'Raise the anchor' indicates the beginning of naval hostilities. Another revelation says,

'Boats sail that there be duels.' This is a picture of the sea vessels going from one direction to another in search of naval encounters.

After showing that the earthquake of the prophecy really meant the Great War of 1914-18, we wish to describe in greater detail how several parts of the prophecy found fulfilment in the Great War.

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The first thing we must remember in this connection is that according to the prophecy, war was to follow upon a certain incident. According to the prophecy, an unfortunate event was to be followed by a world-wide 'earthquak.' The Great European War started exactly in this way. The heir-apparent of Austria-Hungry and his wife were assassinated. The assassination resulted in the war. This was different from the way wars start normally. Wars are percipitated by differences and disagreements between great powers. But this war was precipitated by the assassination of a prince and a princess.

A second feature of the calamity foretold was its universality. This feature also was fulfilled in a remarkable manner. Before the Great War, calamities universal in scope were not known. This war was first world calamity. The countries of Europe entered the war first. Soon Asia became involved and then China, Japan and India were in it. A German battleship attacked Indian shores from the Indian Ocean. Iran was the scene of fighting between British and Turkish forces. Iranians had trouble with the German Consulate. Fighting and grim fighting to place in Iraq, Syria, Palestine and Siberia. Fighting took place in the four important parts of Africa attacked German West Africa. There were disorders in South Africa itself. German colonies were attacked in East Africa. On the West coast fighting took place in Cameroons. Fighting took place on the border between Egypt and Tripoli. A German battleship attacked parts of Australasia before it was cornered at last. There was fighting in New Guinea. British and German navies encountered

each other near American coasts. Canada and the United States declared war on Germany. In short, no part of the world remained outside or escaped the effects of the war.

A description of the war contained in the prophecy is the breaking of hills and the destruction of cities and corn-fields and this is what happened. Many hills disappeared because of bombing or because of mines which had to be cut through them. Many cities were ruined. Germany had to pay large sums of money for their rehabilitation. The damage done to farms of one country advanced into another, destruction of farms followed. Towns were destroyed and nothing remained of green fields and pastures. Artillery lines were spread over thousands of miles. The resulting destruction was beyond calculation.

Another feature of the war was loss of their senses by birds. This is what happend. In battle areas birds' life came to an end.

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Another sign of the war was depression and general destruction of land surface. In France, Servia and Russia, excessive bombardment produced deep depressions. In places, water came out of such depressions. Fighting invoved digging of trenches. Countries which saw the fighting became full of these dug-outs. Nobody who saw them could say that these were countries with settled populations. For, what were these lines and lines of dug-outs? Brick-kilns like those in our country? Or caves?

Another sign of the war was that streams of water red with human blood were to become streams of blood. This is what happened. So much blood was shed at times that for miles water-ways in the locality would turn red. There was so much fighting on the different fronts that streams of blood flowed literally.

Another sign of the war was difficulties travellers and wayfarers were going to have. Many of them were to lose their way. This is what happened. On the land, because of fighting armies and their movements, normal routes became blocked. On the sea, owing to submarine warfare, boats carrying passengers were

constantly in danger. When the war started, several hundred thousand persons became stranded in enemy countries. Many of them had to reach their home countries throgh circuisous routes. Troops of different countries also had to travel through longer routes, shorter routes having gone into enemy possession. British soldiers serving in France often lost their way. Many unhappy incidents occurred, to avoid which, British soldiers were ordered to wear names of their regiments and their stations round their necks.

Another sign was that "things" which the world was trying to build would be wiped away. This is what happened, both in the physical and in the metaphorical sense. Many well-known buildings in Europe were destroyed. Destruction was also wrought in the foundations of European ilfe. The old security, the old confidence in continued peace and progress were gone. European nations are trying to rebuild these foundations, but efforts seem to fail. It seems inevitable that European—and Western—life will have to seek new foundations to rebuild. The old foundations have been destroyed and destroyed for good. The new foundations will have to be more rational and nearer to the teaching of Islam. Something like it scems ordained by God and nothing can stop it.

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A very important leature of the war was relief to the people of Israel. This feature of the prophecy received a clear fulfilment. The war was not yet over when, as a consequence of the war itself, Mr. (later Lord) Balfour declared that the people of Israel who had been without a "home—land" would be settled in their ancient "home-land," Palestine. The allied nations promised to compensate the people of Israel for injustices done to them in the past. In accordance with these declarations, Palestine was taken from Turkey and declared the national home of the Jews. The administration of Palestine was shaped so as to make it easy for Jews to make it their home-land. A very old demand of the Jews that conditions promoting their national cohesion should be created for them was met.

The strangest thing about this part of the prophecy is

that references to it exist also in the Holy Quran. Thus in Chapter 'Bani Israel,' we read:

و قلنا من بعده لبنی اسرائیل اسکنوا الارض فاذا جـاء وعـد

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الاخرة جئنا بکم لفیفا ۔

"And after him We said to the children of Israel, Dwell ye in the land; and when *the time of* the promise of the latter days comes, We shall bring you together *out of various people.*"*1* (Bani-Israil 105)

Commentators of the Holy Quran take *the land* to be Egypt and *the promise of the latter days* to be the Day of Judgment. But such interpretations are wrong because Israel were never ordered to live in Egypt. They were ordered to live in the Holy Land, namely Palestine, and there they lived. Similarly, *promise of the latter days* connot mean the Day of Judgement because the Day of Judgment has little connection with Israel haveing to live in the Holy Land. All that this promise of the latter days means, therefore, is that a time was for the Jews to leave the Holy Land, but to be gathered into it again, at the time of the 'promise of the latter days.' The promise of the latter days relates to the Promised Messiah. The re-gathering of Israel, therefore, was to take place in the time of the Promised Messiah.

In the commentary *Futuh al-Bayan* we are told 'the time of the promise of the latter days marks the descent of Jesus from heaven.' Also the Chapter of the Holy Quran just quoted, divides the history of the Jewish people into two great periods (17 : 5). Of the second period the same chapter goes on to say;

فاذا جاء وعدالاخرة لیسـوء وجوهکم ولیدخلوا المسجد کما

دخلوه اول مرة ولیتبروا ما غلوا تتبیرا

"So when the time for the latter warning came, *We rased a people against you* to cover your faces with grief, and to enter the Mosque as they entered it the

first time and to destroy all that they conquered with utter destruction." (Bani-Israel, 8)

From this it appears that the warning of the latter days relates to the time in Jewish history subsequent to the first coming of Jesus. However, after this warning, we know from history, Jews were not gathered ; they were dispersed. Therefore, in the verse 17 : 105 the warning of the latter days relates to the period after the second coming of Jesus. The words 'shall bring you together' refer to the present influx of Jews into Palestine. Jews from different countries are provided facilities of travel and rehabilitation. The revelation of the Promised Messiah said, 'I will *relieve* the children of Israel.' This indicated a great change in the position of the Jews. It indicated the end of the opposition which nations of the world had offered so long to an independent home for Jews.

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An important sign of the war was the time limit of sixteen ycars. It happend exactly as had been foretold. The revelations about the war were received in 1905 ; the ware started in 1914, i.e., within sixteen years from the date of the prophecy.

Another sign of the war was that navel forces of different nations were to be kept ready. Accordingly, we find that not only combatant nations, but other nations also had to keep their navel forces in readiness. Every nation had to see that no other nation violated her waters. War could be forced upon them at any time. So naval forces had to be ready, even for the protection of neutrality.

One important sign of the war was the movement of ships for the sake of sea warf re. The prophecy pointed not merely to preparations and readiness for combats in the sea but also to the movements of vessels. Accordingly, in this war many more sea vessels were used than had been used ever before. Vessels of small size, destroyers, and submarines, were used on

a scale completely unknown before. The expression used in the revelation is *boats* which points to a bias for fighting sea-craft of small size and this is true of the Great war of 1914-18.

One sign told the war was its suddenness. The suddenness with which this war came is well-known. Statesmen later on admitted that though they expected a war some time or another, they had no idea of the suddenness with which it came. The murder of the Austrian prince and princess proved a trigger. A world conflagration was touched off.

One sign of the war was the advantages which the war was to bring to the Arab nations and the way Arabs were to exploit opportunities offered by the war. For long, Arabs had entertained the idea of Arab independence. When they heard that Turks had entered the war, they thought the time for their freedom had come. They at once declared themselves against Turkey and entered the war against them. Arabs achieved the goal of there freedom.

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One sign was the destruction of cities and places noted for their Godlessness. 'I will obliterate habitations much as they have obliterated My name.' It is generally agreed that Eastrn France was the worst part of Europe from the point of view of sensual indulgence. From this part was sent the wine consumed in different countries of Europe. It was also the rendezvous of pleasure-seekers from Western countries. In accordance with the prophecy this part suffered the most. Pleasure resorts, crashed and crumbled, and were wiped out as God's name had been wiped out from them.

One sign mentioned in the revelations was 'Our victory.' This clearly indicated that victory was to come to the side which possessed the sympathy of the followers of the Promised Messiah. This is what happened. The Promised Messiah prayed for Britain and God helped Britain out of this terrible calaimity. British statesmen may attribute their victory to their plans, but a careful observation of the crucial phases of the war shows that British forces reecived miraculous help again and again. Again and again

accidents went in their favor. This shows that British victory was due fo special divine help. It was not due to human planning only.

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A sign in the prophecy was of outstanding importance. This was because this one sign consisted of a number of other signs. This sign was that the war was to reduce the Czar of Russia to a most pitiable condition. The circumstances at the time of the publication of the prophecy had no such indication. In fact, there were indications to the contrary. But the prophecy was fulfilled, and the fulfillment surprised everybody.

The prophetic description of what was to happen to the Czar implies a number of separate prophecies. One was that until the 'clamity' appeared; no harm was to come to the Czar. Harm to the Czar was to come as a result of the 'clamity', namely, the war. Secondly, the prophecy implied, the harm destined for the Czar was not death or sudden end. Death or sudden end does not connote a *pitiable condition*. The prophetic description, therefore, does not connote the *death* of the Czar. It connotes instead a condition lasting over some time and full pain and privations of various kinds. The description also implies the end of the Czars as a dynasty. The prophetic description speaks of the *Czar*. It points to Russian Royalty, not to any individual Russian ruler. But see how literally the prophecy was fulfilled! Before the Great War, efforts were made to depose the Czar and to get rid of Russian Royalty, but nothing happened. Then came the war and the time appointed for the end of the Czar. The end came with a suddeness which astonished everybody. It appears that when the revolution of 1917 started, the Czar was not in the capital, but at the battle front inspecting battle lines and positions. When he left for a tour of the battle area, there were no signs of a revolution. Then, because of some indiscertion on the part of a Governor, people became exasperated. But such exasperation is common in organized States. It seldom or never leads to the fall of states. On this occasion, however, the Hand of God was at work. The

Czar, on hearing of this excitement, sent instructions to the Government to put it down with a strong hand. But a strong hand this time produced a contrary effect. It resulted more excitement. The Czar replacee the Governor and himself started back for the capital. But, on the way, he heard further accounts of the situation. He was advised that excitement was on the increase and that he should not enter the capital. But the Czar did not care. Believing that his presence on the scene would calm down the people, he continued the return journey. He had not gone very far when he learnt that a general revolution had taken place; that the revolutionaries had taken possession of the State Secretariat; and that a popular Government had been set up. On March 12, 1917, in the course of a single day, the greatest and the most powerful monarch of the world, designated the Czar, (lit., one who rules over all and is ruled by none), was deposed from his mighty throne and reduced to the status of a subject of his own people. On March 15, he signed under duress a declaration that he and his family would never again claim the Russian throne. This was literally in accordance with the prophecy. The family or the Czar fell as a rulling family. But there were other parts of the prophecy. The Czar, Nicholas II, imagined that by surrendering the throne he would save his own life and the lives of the Czarina and their children and that they would be able to live as private citizens. But this was not to be. He surrendered the throne on March 15. On March 21, he was taken prisoner and sent to Skosilo. On March 22 America declared her recognition of the new revolutionary government. This killed the last hope. The throne had gone. Even physical survival was in doubt. He could now see that powers on whose helped he relied and who were his allies in the war against Germany did not take more than a week to recognize a government set up by disloyal subjects. On March 24 England, France and Italy declared their recognition of the new government. Then did the Czar give up all

hope. He could see that friendly powers for whose sake he had been fighting against Germany, did not take one week to recognize these disloyal revolutionaries. These erstwhile friendly powers did not raise even a feeble voice in his support. But there were other pains for him to endure. To fulfil the prophecy, his condition was to become really pitiable. The Czar was a prisoner, but the reigns of government were still in the hands of a member of the royal family, Prince Dilvao. The good offices of this prince assured kind treatment to the Czar in prison. In fact, the Czar and his family had more or less settled into gardening, and occupations appropriate to an ex-king and his family. But in July, this prince also had to surrender. The reigns of government passed into the hands of Kerensky. The life of the royal prisoners now became harder but was still bearable. On November 7, Bolshevik revolutionaries dismissed the Kerensky Government, and the condition of the Czar became so pitiable as to make stoutest heart flinch. The Czar was removed from internment in the Royal Palace and taken from place to place, ultimately to Ekaterineberg. Here he was to have a taste of the tortures he used to inflict on prisoners serving sentences in Siberia. This small town is to the East of the Urals, 1400 miles from Moscow. This is the place where machinery for use in Siberian mines was manufactured. Russian political prisoners had to work in these mines. The scense around the new place reminded the Czar of the atrocities perpetrated by him on others.

However the pitiable condition of the Czar was not to be measured by these tortures only. The Bolshevik Government reduced his rations and ordinary comforts. His sick child was beaten by ill-mannered guards. The parents had to see and endure. His daughters were maltreated. Even these tortures did not satiate the revolutionaries. They invented new penalties and new pains. One last day when the Czarina was present under compulsion, the virgin daughters of the Czar were raped by the soldiers. If the Czarina, unable to bear the sight, turned

her face elsewhere, the soldiers would compel her to observe the inhuman scene. Witnessing these brutalltiies and enduring more pains and poignancies than can have been endured by any mortal, the Czar at last met his end. He was shot dead on July 16, 1918; with him the entire royal family. The prophecy, *even the Czar at that moment will be in a pitiable condition*, was fulfilled literally.

The war was over. The Czar died a pitiable death. The rulers of Germany and Austria had surrendered their crowns. Cities had become waste. Hills had dispersed. Millions of men had died. Rivers of blood had flowed and destruction had stalked the land. But woe, the world still asked for signs and arguments to prove the truth of the Divine Messenger. God's resources are unlimited. His punishment is as ready to come as His forgiveness. But blessed are they who are willing to understand; who would hasten to make peace with their Lord rather than continue at war with Him. They heed His Signs and do not pass by them as though they did not see them. They draw the Compassion of God; receive His blessings and prove a blessing for the world.

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Printed at the Nusrat Art Press, by Malik Basharat Ahmad and Published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.